[CONFIDENTIAL.

SATURDAY, DECEMBER 23, 1876.

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PANJAB,

NORTH-WESTERN PROVINCES,

OUDH, AND CENTRAL PROVINCES,

Received up to 16th December, 1876.

POLITICAL.

GENERAL.

The *Rahbar-i-Hind* of the 9th December says that the Delhi durbar, which is about to be held in honour of the assumption of the title of Empress by Her Majesty, should be associated with the grant of the rights and privileges of the subject to natives. It is obviously impossible that everything should be done all at once. However, certain important rights may be conferred with advantage. A parliament should be established in India, and able natives nominated to it to represent the interests of the people. All the offices of the State should be thrown open to all the subjects of Her Majesty without distinction of creed or colour, competitive examinations being the only test to decide the claims of candidates. The announcement of these rights would be more welcome to natives than the conferment of titles and rewards on two or three hundred of their fellow-countrymen. The Imperial Assemblage at Delhi will cost the Government and the feudatory chiefs millions of rupees. If it fails to do any substantial good to the people,

and disappoints them in their hopes, it may be easily guessed what their feelings may take in regard to it. Lord Lytton will be held responsible for this enormous waste of money. Men who are unable to realize the objects of the durbar have already begun to argue that the love of ostentatious pomp and grandeur has also seized the English mind. There was a time when only divisional durbars used to be held; then provincial durbars came into fashion, and from them the change has naturally been to Imperial durbars. Now, the chiefs, nobles, and officials of all India are brought together, and the total expenditure incurred on such occasions amounts to scores of rupees. What is all this, but show and ostentation? True, the Hindu rájas and Mussalman kings were also in the habit of holding grand durbars; but it must not be forgotten that rich jagirs, khilats, and promotions in rank and dignity were very liberally conferred on the subordinate rájas and officials.

POLITICAL.

In England the people have power and are in affluent circumstances. Speeches and titles can satisfy them. But it is quite otherwise with the natives of India, for whom empty speeches and titles have no attraction. It is substantial benefits that they appreciate. Therefore the Delhi durbar, held in all oriental pomp and splendour, but without its necessary accompaniments, will not leave a lasting impression on the native mind, nor be a cause of happiness to the poverty-stricken people, who naturally look for some substantial recognition of their loyalty on occasions of this nature. At the approaching durbar, natives should be appointed to high offices in all departments of the public service, and the chiefs should be presented with jagirs and titles. If Berar is restored to the Nizam, and Sambhar to the Rajas of Jaipur and Jodhpur, and so forth, the heavy expenses of the durbar will be cheerfully borne by the people. The people look upon the durbar with feelings of joy and satisfaction, as it is considered to be fraught with beneficial results to them; else they would have by this time begun to find fault with the

Government for incurring a needless expenditure of ten crores of rupees, especially at a time when famine is afflicting the people in the Deccan. The editor, after adverting to the fact that India has fallen with remarkable facility into the hands of the English, by the aid of the natives themselves, and after alluding to the firm loyalty of the people, says that they have now discarded their former habit of cringing and flattery, and that Western civilization has taught them to emphatically demand their rights and privileges.

The same paper of the 12th December is sorry to learn that no native officials have been invited to the Delhi durbar. As regards European officers, it does not matter much whether they are invited or not, because they do not come under the category of Her Majesty's native subjects. Not so with the native officers. They form an important class of the native community, just like the nobles. True, there are no high native officials at present; but, in their absence, some of the higher Judicial Assistant Commissioners and First Class Extra Assistant Commissioners of the Panjab, and officers of the same position in other provinces, should be invited to the durbar.

The same paper, in its local news columns, says that the Lieutenant-Governor of the Panjab lately paid a visit to the central jail at Lahore, and decided that about three hundred prisoners, at the rate of 10 per cent. of the jail population, should be liberated in honour of the first day of January, 1877. The editor is of opinion that prisoners convicted of murder perpetrated under provocation, criminal attack, or grievous hurt should be held particularly eligible for this indulgence, seeing that a man generally of a good and unimpeachable character may sometimes be guilty of any of the above offences in a state of excitement and on the spur of the moment. But at the same time care should be taken that no habitual criminals are allowed the advantage of the indulgence.

The *Lauk-i-Mahfuz* of the 8th December, learning from the *Farsha-i-Rozgar* that the Government has given permission to the Chief of Loharu to purchase two cannons for the purpose of firing salutes, and so on, in return for the cannons which the Government took from him in the mutiny, regards the decision of the Government as anything but just. If the cannons which the Government borrowed from the chief are unfit for use, it should supply him others at its own expense. It is not fair to ask the chief to provide himself with two cannons, especially when his unimpeachable loyalty to the British Government and his indebtedness are taken into consideration.

The *Shahai-Tur* of the 12th December, after referring to the strenuous exertions of the English Government to put down slavery throughout the would, notices an instance which was lately brought to light in Bengal. A Mussalman woman complained to a district officer against the cruel and inhuman treatment which she received at the hands of a zemindar, who was accordingly fined one thousand rupees. The fine, on appeal, was reduced to five hundred rupees. The woman on enquiry was found to be a slave of the zemindar. This discovery has probably been the cause of horrible irritation to the Government.

It will not be out of place to discuss here the meaning of the word slave. If a slave is a man or woman who has been purchased for money, the term will be applicable to the girls bought for the sake of marriage, which custom prevails among the Brahmins, and to the boys purchased for adoption as sons, which custom prevails among the Agarwalas. If this interpretation of the term be accepted, slavery may be regarded as prevalent throughout India, and not confined to Bengal. The word is susceptible of another interpretation. Should not those men be called slaves who are transported to distant lands to work, and are kept there against their will? What are those men but slaves who are not held eligible to high appointments in their own country? Men who have no

voice in the political matters of their country, which are decided with no regard to their sentiments and feelings? Thus it will be seen that the word 'slave' admits of no easy definition. Some Europeans are of opinion that native zenanas are not, as a rule, free from slaves, and that the severities practised behind the screen do not come to the notice of the police. They have thus the audacity to suggest that the Government should not allow itself to be hampered by any scrupulous regard to the *parda* in its efforts to save the wretched people of the zenana from the miseries of slavery. But it will be no easy matter for the Government to give a practical effect to their suggestion, seeing that the natives hold their *pardadari* dearer than life and property. Besides there are other ways also in which the Government can remedy the evil, if it be found to exist in this country.

NATIVE STATES.

A correspondent of the *Koh-i-Núr* of the 9th December, in the course of an article headed "Patiála," says that if the former administrators were really a set of honest and sagacious men and well-wishers of the state, how was it that the late Mahárája came to indulge so fearfully in drunkenness and debauchery, which accelerated his death? Why was the Maháráni killed? Or if she died a natural death, why were her female companions beaten and spoilt of their property, and her relatives disgraced and ruined while she was yet alive? Why were wise and faithful officers of the state like master Khuda Bakhsh ruined? Why were old and experienced officers of the state discharged from the service, and the friends and favourites of the late administration appointed to fill their places? Let the advocates of the former administration endeavour to account for the sad events referred to above. The detractors of the existing council of regency, who have had it criticised unfavourably in public papers, should adduce evidence in corroboration of their statements. Do they think that the Government, which has made the selection with great consideration and deliberation, will be

deluded by their false reports to dismiss the present council, and appoint those whom they praise? If this be their object, they are quite mistaken. The ability and goodness of the existing council are beyond question.

The *Punjabi Akhbar* of the 9th December, in an article headed "The Maharaja of Bharatpur and the English Government," says that the Maharaja has closed the *khari* salt mine situated in his dominions, and dismissed the whole establishment of the salt department. His Highness has also prohibited the manufacture of salt in his dominions under severe penalties. The reason assigned by him in vindication of his proceedings is that the Bharatpur salt trade has lately been carried on at a loss, on account of the opening of the railway line and comparative cheapness of the Sámbhar salt. In criticising the action of the Maharaja, the editor observes that the *khari* salt of the Bharatpur salt mine is far better and wholesomer than the Sámbhar salt. The wholesale dismission of thousands of labourers, who used to work at the mine, is also reprehensible, particularly at a time when famine is raging in the Deccan, and fear is entertained of a comparative dearth in other provinces in consequence. The Mahárája would not have resorted to this cruel step, the more so as the salt department brought him an annual profit of eighty lakhs of rupees, had there been any alternative open to him. It is the secret wish of the English Government to take possession of the salt mine at Bharatpur, just like the Sámbhar Lake, on paying a lump sum to the Mahárája as compensation. The Mahárája has closed the mine under the impression that the Government will give up the idea, thinking the mine to be non-existent, which is absurd. But it is a matter of deep regret that the Government should in any way attempt to interfere in the internal affairs of an independent state. The Mahárája of Bharatpur is an independent chief, and the Government has no right to encroach upon his freedom of action. Moreover, the Government itself derives an annual profit of sixty thousand rupees, which the

Máharája has regularly paid, and is willing to pay without any objection. The editor also regrets to say that the peremptory conduct of petty British officers towards His Highness is intolerable. It does not become these officers to vex and harass rulers of large independent states. Further, the editor protests against the unjust policy of the Government in not acting in strict conformity to its solemn treaty stipulations. So long as Mahárája Balwant Rao was on the throne, no British officer ever dared to behave in an improper way towards His Highness. But since the accession of the present Mahárája, matters have assumed a quite different aspect. As it is a long-cherished wish of the Government to take possession of the salt mine, all sorts of charges of misgovernment and maladministration are urged against the Mahárája. It is strange that the actual state of affairs in a native kingdom does not see the light till its maladministration has grown to a fearful extent. Of what earthly use are then the Foreign Department of the Government of India, the Residents and the Madar-ul-Muhamms nominated by the Government itself? For the mismanagement of a state none but the Agent, whose only business is to look after the proper management of affairs, should be held responsible. But if it be the secret wish of the Government that the misgovernment of a state should be suffered to drift on into a critical position, so that the Government may have a plausible excuse to dethrone the reigning chief, or annex the state, then such an unjust policy cannot be too strongly condemned. Many complaints have reached the editor against the officers of the Mahárája. No written complaints do, as a rule, reach the Mahárája, and if they do, they are ordered by him to be torn up without enquiry. The Mahárája should keep a strict watch on the conduct of his officers. As regards the question of the salt mine, the Mahárája is not right in the measure he has adopted. He should show reasons why he does not like to part with the mine; and if he is not listened to in India, he should depute an able man to England to fight out his cause.

TURKEY.

The *Bihar i Hind* of the 9th December states, on the authority of its correspondent at Guimt, that numbers of Mahammedan pilgrims from Yarkand, Kokand, and Badakhshan have been going to Mecca during the last two months. Some of them were very respectable and rich men. It was their intention, they said, after their pilgrimage was over, to proceed to Turkey for the support of their brethren of the faith. From the handships they have endured, and the sacrifices they have made in the cause of God, it may be inferred that religious enthusiasm or national feeling is not confined to the Indian Mussalmans, but equally animates the people generally known as the tribes of Central Asia. It should be also remembered that these men have no other connection with Turkey but that of identity of religion.

FRONTIER.

A correspondent of the *Lawrence Gazette* of the 12th December, writing from Peshawar, says that, at the request of the Governor-General and the Commander-in-Chief, the Lieutenant-Governor of the Panjab, through the medium of Abdul Majid Khan, sent for the Afridis of Khyber, Swat, and Kohat, living on the borders of Peshawar, and distributed small sums of money among them, up to five rupees each. On being asked as to whether they had fought with the Government to their satisfaction, they said "Yes," and to the question regarding their future behaviour, they replied by saying that they would fight if the Government should cross their path. Despite their lawless habits, the money distributed among them will not fail to produce good result. It is said that the Afridis of the Kohat Pass have plundered several villages of Kohat, and that the Government is making secret enquiries into the matter.

GENERAL ADMINISTRATION.

A correspondent of the *Kuti-Vachan Sudha* of the 11th December points out at length the evils arising from

over-population, and inculcates on the Government the advisability of settling new colonies, and on the people the observance of the Malthusian doctrines.

A correspondent of the *Koh-i-Núr* of the 9th December, writing from Shahpur, notices the need of opening telegraphic communication between Gujrat and Shahpur, a distance of about 102 miles.

FAMINE.

The *Malwa Akhbár* of the 6th December, adverting to the prevalence of famine in certain districts of the Bombay Presidency, as Sholapur, Kaladgi, &c., says that Sir Philip Wodehouse, sitting quietly at his house in Poona, contents himself with the remark that all men must come forward to alleviate the distress of the sufferers. But example is more efficacious than precept. He himself, though so near to Sholapur, has not taken the trouble to pay a visit to the starving people and ascertain the amount of distress. It has been decided that the sheriff should hold a meeting at Bombay to concert measures for the relief of the sufferers, but even that has been put off on account of the pressing joy of the Delhi durbar to the end of January, by which time the distress will have culminated, and several districts will have been utterly ruined. It is strange that the Governor has not yet thought of making the carriage of grain by rail free. This being the case, it is next door to impossible that he will ever make any grants from the public funds for the relief of the famine-stricken districts. What has become of the English Government? Is it reduced to beggary? Does it not fear God? We have believed the English to be kind and merciful, but in reality they are hard-hearted, unmerciful, and unjust. The Muhammadans also ruled in this country for a long time, but cattle were never killed so abundantly as they are now for the sake of their flesh. It must be a source of extreme pleasure to the flesh-eating classes that cattle sell so cheaply in the districts afflicted by the calamity. The fast of the

rubber is that our Empress lives at a distance of five thousand miles from us, and we are left in the hands of butchers.

LOCAL AND MISCELLANEOUS.

The *Oudh Akhbár* of the 15th December, in reference to the late riot at Khúrja (Bulandshahr) on religious grounds, says that the permission now and then given by district officers, trusting in the good management of their districts and the force of the police, for the public procession of Parasnath, has led to religious quarrels of this nature and unnecessary bloodshed. These officers are induced to accord their indulgence in consideration of the tolerant policy of the Government. The public procession of Parasnath has never been a custom of the country, and whenever allowed is sure to be followed by bloodshed, therefore the officers do not, as a rule, permit it. Seeing that it is not an existing custom of the country, is opposed to the religious prejudices of other sects of the community, and never fails to disturb the public peace, it is advisable for the Government to issue strict orders to the district officers never to grant the request of the Saraogis in this matter.

A correspondent of the same paper gives the following version of the story:—The population of Khúrja (Bulandshahr) is about thirty thousand, made up of all sects of the community, of which the number of Saraogis does not exceed fifty. At the request of the Saraogis to be allowed to parade a public procession of Parasnath—quite an unprecedented innovation in the town—the Magistrate came to inspect the town and ascertain the feelings of the people on the subject. All sections of the community unanimously expressed their abhorrence of the dangerous innovation on religious grounds, but all to no purpose. The Magistrate forwarded his report to the local Government for sanction, with the recommendation that the Saraogis might be permitted to parade their idol in the bazar. The local Government accorded its sanction, on condition that there should be no grounds to apprehend a riot

December points out at length the evils arising

The Vaishnavas, in conformity to their religious prejudices, and anxious to avoid being disgraced, as the Superintendent of Police and the Assistant Magistrate deputed by the Magistrate to look after the procession were very much in favour of the Saraogis, shut up their shops and retired to their houses. At the time that the procession started, men of the low caste, as Chamars, Chipis, and so forth, flocked in large numbers to see the spectacle. Noise and confusion naturally arose among them, and grew to such an extent that they began to spoil the idol's cart. The police commenced firing at the rioters and seriously wounded seven men, two of whom have since died of their wounds. A terrible disturbance ensued, and most innocent and guiltless persons named by the Saraogis were arrested. The bazar was closed for nine days, and over and above the loss caused by the suspension of all trade, considerable inconvenience was experienced by the poor people, who were unable to get provisions during that period.

The *Aligarh Institute Gazette* of the 8th December says that the Vaishnavas of Khúrja are displeased with the persistence of the district authorities in assisting the Saraogis in the performance of their religious fair, which never before took place in that town. Having accorded permission to the Saraogis, the officers should have adopted effectual measures to prevent all chance of a disturbance. It is said that the police arrangements were not satisfactory, and accordingly some policemen have been suspended.

A correspondent of the *Koh-i Núr* of the 9th December, writing from Ludhiana, brings to the notice of the district authorities that there is a certain bridge of the Phalaur road across the nala Búda in the north of the district, and that the water of the nala tempts the thirsty bullocks passing on the road to drag the carriage and all into the water; hence accidents are of frequent occurrence at this place. The district authorities will do well to set up wooden railings on both sides of the bridge so as to prevent bullocks from getting down.

A correspondent of the above paper reports that a man lately struck his wife at Jalandar, who died from the effects of the blow. The Additional Commissioner has sentenced the offender to pay a fine of Rs. 200 and to imprisonment for seven years. The punishment is in the correspondent's opinion excessive, as such offences are usually punished by imprisonment for some months only.

The *Urdu Akhbar* (Akola) of the 2nd December concurs in the view expressed by the *Calcutta Statesman* that a new paper should be started as an official organ, whose proper function should consist in making the Government acquainted with the desires and feelings of the people, and interpreting the views of the Government to the people. The editor further suggests that the paper should be published in English and the chief vernacular languages of the country, and given in exchange to all newspapers. The paper will do away with the necessity of maintaining the office of the Government Reporter at Allahabad.

LIST OF PAPERS EXAMINED.

No.	Name.	Locality.	Language.	Monthly, weekly, or otherwise.	Date.
1	*Kashi Patrika,*	Benares	Hindí	Bi-monthly	Decr. 15th
2	*Mohib-i-Hind,*	Meerut	Urdú	Ditto	" 1st
3	*Munsha-ul-Ahkám,*	Lucknow	Ditto	Ditto	" 15th
4	*Nur-ul-Absár,*	Allahabad	Ditto	Ditto	" 8th
5	*Rafah-i-Am,*	Siálkote	Ditto	Ditto	" 10th
6	*Agra Akhbár,*	Agra	Ditto	Tri-monthly	" 11th
7	*Ashraf-ul-Akhbár,*	Delhi	Ditto	Ditto	" 1st
8	*Muhír-i-Durakhshán,*	Ditto	Ditto	Ditto	" "
9	*Nasir-ul-Akhbár,*	Ditto	Ditto	Ditto	" 1st
10	*Nasir-ul-Islám,*	Ditto	Ditto	Ditto	" 1st
11	*Riaz-ul-Akhbár,*	Khairabad	Ditto	Ditto	" 11th
12	*Adib-i-Alam,*	Moradabad	Ditto	Weekly	" 13th
13	*Akhbár-i-'Am,*	Lahore	Ditto	Ditto	" 5th
14	*Akhbár-i-Nasím,*	Jaunpur	Ditto	Ditto	" 10th
15	*Akmal-ul-Akhbár,*	Delhi	Ditto	Ditto	" 8th
16	*Aligarh Institute Gazette,*	Aligarh	Urdú and English,	Ditto	" "
17	*Anand Lahri,*	Benares	Mahrathi	Ditto	" 9th
18	*Anjuman-i-Hind,*	Lucknow	Urdú	Ditto	" 8th
19	*Anjuman-i-Panjáb,*	Lahore	Ditto	Ditto	" 7th
20	*Benares Akhbár,*	Benares	Hindí	Ditto	" 11th
21	*Dabdaba-i-Sikandari,*	Rámpur	Urdú	Ditto	" 8th
22	*Jalwá-i-Túr,*	Meerut	Ditto	Ditto	" 11th
23	*Kárnamah,*	Lucknow	Ditto	Ditto	"

List of Papers examined (concluded).

No.	Name.	Locality.	Language.	Monthly, weekly, or otherwise.	Date.
24	*Kavi Vachan Sudha,*	Benares	Hindi and English,	Weekly	Decr. 11th
25	*Khair Khwah-i-Alam,*	Delhi	Urdú	Ditto	„ 8th
26	*Khair Khwah-i-Hind,*	Ditto	Ditto	Ditto	„ „
27	*Koh-i-Nur,*	Lahore	Ditto	Ditto	„ 9th
28	*Lama-i-Nur,*	Jaunpur	Ditto	Ditto	Novr. 26th
29	*Lash-i-Mahfuz,*	Moradabad	Ditto	Ditto	Decr. 8th
30	*Lawrence Gazette,*	Meerut	Ditto	Ditto	„ 12th
31	*Malwa Akhbar,*	Indore	Mahrathi	Ditto	„ 6th
32	*Marwar Gazette,*	Jodhpur	Hindi and Urdú	Ditto	„ 4th
33	*Mufid-i-Hind,*	Delhi	Urdú	Ditto	„ 8th
34	*Mufid-i-Nur,*	Cawnpore	Ditto	Ditto	„ 12th
35	*Nyar-i-Akbar,*	Bijnor	Ditto	Ditto	„ 7th
36	*Najm-ul-Akhbar,*	Meerut	Ditto	Ditto	„ 8th
37	*Nur-i-Afshan,*	Ludhiana	Ditto	Ditto	„ 14th
38	*Nur-ul-Anwar,*	Cawnpore	Ditto	Ditto	„ 1876. 9th
39	*Panjábi Akhbar,*	Lahore	Ditto	Ditto	„ „
40	*Patiala Akhbar,*	Patiala	Ditto	Ditto	„ 11th
41	*Sádiq-ul-Akhbar,*	Bhawalpur	Ditto	Ditto	„ 4th
42	*Safir-i-Bodhana,*	Muzaffarnagar	Ditto	Ditto	„ 13th
43	*Shola-i-Tur,*	Cawnpore	Ditto	Ditto	„ 12th
44	*Social Science Congress Gazette,*	Jaipur	Ditto	Ditto	„ 8th
45	*Taj-ul-Akhbar,*	Rámpur	Ditto	Ditto	„ 14th
46	*Tohfah-i-Kashmir,*	Srinagar	Ditto	Ditto	„ 2nd and 9th
47	*Urdu Akhbar,*	Akola	Mahrathi	Ditto	„ 9th

48	*Urdú Akhbár* (Akola),	...	...	Ditto	...	Urdú	...	Ditto	...	„	„
49	*Vakíl-i-Hindustán*,	...	...	Amritsar	...	Ditto	...	Ditto	...	„	„
50	*Vritt Dhárá*, ...	...	...	Dhár	...	Mahraṭhi	...	Ditto	...	„	11th
51	*Rahbar-i-Hind*, ...	...	...	Lahore	...	Urdú	...	Bi-weekly	...	„	9th and 12th
52	*Rohilkhand Akhbár*,	...	...	Moradabad	...	Ditto	...	Ditto	...	„	6th and 9th
53	*Oudh Akhbár*, ...	...	...	Lucknow	...	Ditto	...	Tri-weekly	...	„	10th, 13th & 15th

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List of Papers returned (concluded).

48	Syed Abdoor (Akola),	...	...	Ditto	...	Urdú	...	Ditto	...	»	»
49	Vakil-i-Hindustán,	...	...	Amritsar	...	Ditto	...	Ditto	...	»	»
50	Vrita Dhará,	...	...	Dhár	...	Mahratti	...	Ditto	...	»	14th
51	Hyabar-i-Hind,	...	...	Lahore	...	Urdú	...	Bi-weekly	...	»	9th and 23th
52	Rohilkhand Akhbár,	...	...	Moradabad	...	Ditto	...	Ditto	...	»	6th and 20th
53	Oudh Akhbár,	...	...	Lucknow	...	Ditto	...	Tri-weekly	...	»	10th, 13th & 15th

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